

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 24.

NEW-HAVEN, NOVEMBER 9, 1822.

VOL. VII.



JUGGERNAUT.

We here present our readers with a representation of the far-famed idol of the Hindoos. There are different figures of Juggernaut, and his Cars are of various shapes, according to the fancies and notions of the wretched people who worship him.

The figure here presented, represents Juggernaut dressed by the Brahmins for the admiration of the people. It was originally taken from a drawing by a native artist for the illustration of Mr. Ward's History of the Hindoos, and was lent to the Conductors of the Missionary Register, by Dr. Ryland of Bristol, Eng.

The temple of this idol is said to be 'a stupendous fabric, and truly commensurate with the extensive sway of the "horrid king." As other temples are usually adorned with figures emblematical of their religion; so Juggernaut has representations, numerous and various, of that vice which constitutes the essence of his worship. The walls and gates are covered with indecent emblems, in massive and durable sculpture.'

This idol, is the object of worship to millions of human beings, who ignorant of the existence and perfections of the one

living and true God, bow down under the weight of the most fearful and oppressive superstition. Dr. Buchanan says that Juggernaut has been considered as the Moloch of the present age, and that he is justly so named, for the sacrifices offered up to him, by self-devotement, are not less criminal, perhaps not less numerous, than those recorded of the Moloch of Canaan.

He observes, in the account of his travels in his Christian Researches, May 30, 1806,—"We know that we are approaching Juggernaut (and yet we are more than fifty miles from it) by the human bones which we have seen for some days strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2000 in number, who have come from various parts of Northern India. Some of them, with whom I have conversed, say that they have been two months on their march; travelling slowly, in the hottest season of the year, with their wives and children. Some old persons are among them, who wish to die at Juggernaut. Numbers of pilgrims die on the road; and their bodies generally remain unburied. On a plain by the river near the Pilgrims' Caravanserai at this place, there are more

than a hundred skulls. The dogs, jackals, and vultures, seem to live here on human prey. The vultures exhibit a shocking TAMENESS. The obscene animals will not leave the body, sometimes, till we come close to them."

On the 12th of June, when in sight of the high tower of Juggernaut's Temple, his words are—

"Many thousands of pilgrims have accompanied us for some days past. They cover the road, before and behind, as far as the eye can reach. At nine o'clock this morning, the Temple of Juggernaut appeared in view, at a great distance. When the multitude first saw it, they gave a shout, and fell to the ground and worshipped. I have heard nothing to-day but shouts and acclamations, by the successive bodies of pilgrims. From the place where I now stand, I have a view of a host of people, like an army, encamped at the outer gate of the town of Juggernaut; where a guard of soldiers is posted, to prevent their entering the town, until they have paid the pilgrim's tax. I passed a devotee to-day who laid himself down at every step, measuring the road to Juggernaut, by the LENGTH OF HIS BODY, as a penance of merit to please the god."

Our readers are aware that the Idol is sometimes placed on a stupendous Car, which, by means of cables, is drawn by the united force of thousands, while amidst prayers, and vows, and exclamations of surprise and joy, it rolls on the bodies of such as have devoted themselves for sacrifice. It is worthy of note that there is a striking resemblance between the appearance of the Idol as here represented, and that of some which have been sent by our missionaries from the South Sea Islands.

Christian Reader, the dark places of the earth are full of the habitations of cruelty! The worshippers of Jehovah, are far exceeded in number by the worshippers of Idols. Are you not under the most solemn obligations to dispense to others the blessings, so freely, so abundantly bestowed upon yourself? Would you not, if possible, arrest the Car of Juggernaut, before it crushes its miserable victims? Would you not gladly quench those funeral fires in which the bodies of the living are consumed with those of the dead? Would you not raise your fellow-men,—men created by the same God, and for whom the same Redeemer has made an Atonement,—would you not raise them from their abyss of wretchedness, to the light and comforts and joys of christianity?—You may assist in

a labour so benevolent. Be an active promoter of the cause of missions. Dwell on the scenes of wretchedness which we have laid open before you, and then ask yourself what sacrifices you are ready to make; and may the blessing of many ready to perish come upon you.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From the Missionary Herald.

THIRTEENTH ANNIVERSARY.

THE thirteenth annual meeting of the American Board of Commissioners for Foreign Missions, was held in the Philosophical Chamber of Yale College, Sept. 12th, and 13th, 1822.—Present,

The Hon. JOHN TREADWELL, LL. D.
Rev. JOSEPH LYMAN, D. D.
Hon. STEPHEN VAN RENSSELAER, LL. D.
Hon. JOHN HOOKER,
Hon. JOHN C. SMITH,
Rev. JEDIDIAH MORSE, D. D.
Rev. CALVIN CHAPIN, D. D.
Rev. ALEXANDER PROUDFIT, D. D.
Rev. SAMUEL MILLER, D. D.
Rev. ZEPHANIAH S. MOORE, D. D.
Rev. JAMES RICHARDS, D. D.
Rev. JEREMIAH DAY, D. D. LL. D.
Rev. HENRY DAVIS, D. D.
Rev. JOSHUA BATES, D. D.
JEREMIAH EVARTS, Esq.
Rev. WARREN FAY,

The Rev. PETER STARR, of Warren, Conn. and Mr. ANSON G. PHELPS, of the city of New York, took seats as honorary members.

The session was opened with prayer by the Vice President; and, on the second day, by the Rev. Dr. Morse.

The Hon. John Hooker, Hon. John C. Smith, and Gen. Van Rensselaer were appointed a committee to examine the Treasurer's account, and report to the Board.

[An account of the ordination, and public exercises we have already published.]

The Rev. Drs. Morse, Chapin, and Lyman, were appointed a committee to present the thanks of the Board to the Rev. Dr. Miller for his sermon, to the Rev. Dr. Flint for his Charge, and to the Rev. Mr. Hawes for his right hand of fellowship, and to request a copy of each for publication.

The same Committee were directed to present the thanks of the Board to the Rev. Dr. Proudfit for his sermon, and to request a copy for publication.

The Prudential Committee presented their Report, which was ordered to be printed.

The Committee appointed by the Board

to examine the accounts of the Treasurer, and the expenditures of the past year, having attended that service, report: That from the Treasurer's accounts, it appears that there were paid out, during that period, for the several missionary stations, as follows; viz. the stations at and near

Bombay, - - - -	\$6,380 95
In Ceylon, - - - -	9,883 96
The Palestine Mission, - - -	2,099 20
The Mission among the Cherokees, - - - -	8,967 33
That among the Choctaws, - - -	11,940 86
The Mission among the Cherokees of the Arkansaw, - - -	7,016 26
The Mission at the Sandwich Islands, - - - -	1,071 00
The Foreign Mission School at Cornwall, - - - -	2,638 09
Cash transmitted to Marietta for the Choctaw and Arkansaw Mission, - - - -	1,042 65
For more general purposes and objects, which could not be properly classed under the foregoing heads, - - -	9,292 59

\$60,323 89

The receipts, during the year, have been as follows: by donations, - - - -	\$59,438 44
Interest of money, &c. - - -	1,799 39

\$61,237 87

The committee have examined the charges at the several stations, and are fully satisfied, that the monies intrusted by the benevolence of the Christian public to this Board, have, under the direction of the Prudential Committee, been faithfully and economically expended.

The Committee have particularly attended to the items contained in the last of the above mentioned charges. The great variety of these items, which respect the general operations of the Board, and relate to all their concerns at home, and generally to their missionary stations abroad, are such that the committee cannot be particular in their report, on this part of the subject referred to them. But they do report, that, after carefully attending to the several charges, which constitute the said sum of \$9,292,59, they find none that could have been dispensed with.

Per order, JOHN HOOKER, Chairman.

The Rev. SAMUEL AUSTIN, D. D. of Newport, R. I. and the Hon. JONAS PLATT, of Whitesboro, N. Y. were unanimously, by ballot, elected members of the Board.

The Board then made choice of the following officers, for the ensuing year.—

The Hon. JOHN TREADWELL, LL. D. *Pres.*
 The Rev. JOSHUA LYMAN, D. D. *Vice Pres.*
 The Hon. WILLIAM REED,
 The Rev. LEONARD WOODS, D. D. } *Prud. Comm.*
 JEREMIAH EVARTS, Esq.
 SAMUEL HUBBARD, Esq. and
 The Rev. WARREN FAY,
 JEREMIAH EVARTS, Esq. *Corres. Sec.*
 The Rev. CALVIN CHAPIN, D. D. *Rec. Sec.*
 HENRY HILL, Esq. *Treasurer*; and
 CHESTER ADAMS, Esq. *Auditor.*

Resolved,—That Samuel H. Walley, Esq. Henry Gray, Esq. the Rev. S. E. Dwight, William Ropes, Esq. and Thomas Vose, Esq. be a committee to report to this Board, at their next annual meeting, what they would deem a suitable compensation to the Corresponding Secretary, as Editor of the *Missionary Herald*, to be paid from the profits of that work; so that this compensation, with what he receives for his other services, shall be no more than a fair remuneration for his whole time and labours.

Resolved,—That the thanks of the Board be presented to the President and Fellows of Yale College for the use of the Philosophical chamber, the present session.

Resolved,—That the Rev. Mr. Merwin be requested to present the thanks of the Board to his society for the use of their meeting-house in the public religious exercises of this session; and, also, to the choir of singers for their assistance on the same occasion.

Resolved,—That the Rev. Mr. Taylor be requested to present the thanks of the Board to his society for the use of their meeting-house in the public religious exercises of this session; and, also, to the choir of singers for their assistance on the same occasion.

Resolved,—That the thanks of the Board be presented to those families and individuals in New-Haven, whose kindness and hospitality have been experienced by the members, during the present session.

Resolved,—That the next annual meeting be held in the city of Boston, on the third Wednesday of September, 1823, and that the Prudential Committee be requested to make the arrangements requisite for that meeting.

The Rev. Dr. Moore being, by previous appointment, the preacher at the next annual meeting, the Rev. President Day was chosen to preach in case of his failure.

The Prudential Committee were authorized to provide for preaching at the next annual meeting, in case both of the preach-

ers already appointed shall be providentially prevented from attending.

Resolved,—That the thanks of the Board be presented to all societies, churches, and individuals, who have contributed to its Treasury, during the past year; and by whose increasing liberality, the Prudential Committee have been enabled to carry forward the designs of the Board with augmented confidence.

Resolved,—That it be the duty of the Prudential Committee to compile and publish a Report, including their Report for the last year; a statement of the Treasurer's accounts; such a detail of donations as may be deemed useful; extracts from the minutes of the present session; and such other documents as they shall judge expedient.

The session was closed with prayer by Rev. Dr. Miller.

INDIA WITHIN THE GANGES.

AGRA.

CHURCH MISSIONARY SOCIETY.

Extracts from the Journal of Abdool Messeeh, on his return from Calcutta to Agra.

Abdool Messeeh is a faithful Native Missionary.—Having left Calcutta at the beginning of November, 1820, he writes, on the 2d of December, at a village on the Ganges—

"I passed a Chemist's shop, where ten or twelve Moguls were sitting and smoking. On seeing me, they called and said, 'Sir, whence are you?' I answered, 'I am a Native of Delhi.' They said, 'Speak truth! your appearance and speech are not like a Hindoostanee.' I said, 'That arises from my having associated much with the people of the West.' They asked me, 'Are you of the people of the West?' I answered, 'Ask not concerning my birth: my Father and Mother were of good extraction; but I have renounced my family, and forsaken Islam, and have now embraced Christianity.' They became angry, and said, 'Dishonour of your House! why have you forsaken Islam, and become a Nazarite?' I said, 'Sirs, I say the truth—that in the Pentateuch, and Psalms, and Books of the Prophets, I found no trace of your Prophet. He, without any authority, styles himself a Prophet, and has ruined a world of souls. All your Scriptures are contrary to God, and the Lord Jesus Christ; and he was so unwise, as knowingly, and with his eyes open, to cast himself into perdition.' The speaker said, 'God protect me from Satan! O thou,

what word of the Prophet of Islam have you found contrary to the Word of God?' I said, 'The following is a saying of your Prophet—'The world is a lie, and advantages arise from deceit.'—He was much disconcerted, and said, 'My house is near.' I went with him to his house, and staid with him: he treated me very kindly; for three hours we conversed on Religion: and, were I to detail the whole, this book would not contain it.—He at length observed, that, from what he had heard, a desire was created in his heart to forsake Islam; and if I had a copy of the Nagree Tract, in Persian, he begged I would give it him. I gave him a copy of the Nagree Tract and of the Psalms in Persian, and took my leave.

At the same place, on the following day, Abdool thus speaks of a visit to some Roman Catholic Christians:—

"I visited Padre Antonio's Christians. They inquired my name. I told them 'Abdool Messeeh.' On hearing my name, they immediately said, 'Our Padre has often spoken of you as the enemy of Jesus and of the Virgin Mary; and that you forbid people to have images of saints, or to worship the Virgin Mary; and that you have led astray many of the Agra Christians: and now you come here to lead away the Christians of this place?—you must not enter into our Church.' I said to them, earnestly, 'My dear brethren, if any one hears a bad report of another, he inquires if it be true or false, and why it is. I desire you, do not say any thing of your Padre; but sit down in some place apart from the Church, and hear my story; and let any fit person compare what I say with the Holy Gospel. If I speak according to the Gospel, obey it: if I speak contrary, do not obey it. They then said, 'Don't try to deceive us: we are forbidden by our Padre:' and one said, 'I know you once disputed with Padre Antonio, about ten years ago: we do not wish to incur the excommunication of our Padre, for your sake.' On this, two Christians of that persuasion passed by; and, hearing what I said, invited me to their house, and shewed me much kindness."

In working up the Ganges, Abdool arrived at a village named Jerret. He gives the following affecting account of an interview, at that place, with a Native of a hundred years of age:—

"He had built a mosque and dug a pond in that village, and has three Sons, and Grandsons having Children. He supposed me to be a Mussulman Guide, and approached me with great respect. I told him briefly my history, from beginning to

end. He was much astonished; and his Children and many of the village gathered round me. I asked him if he could read: he answered, "No." I then said, "Oh! Sir, I grieve for your state. God has greatly lengthened your days; and has given you all kinds of earthly wealth in riches and in children; but, alas! you have not yet obtained the knowledge of the True God. It would perhaps been better for you had I not met with you; and yet, if I tell you not the Truth, your blood would be upon my head."—Having said thus much, I remained silent. He then said, "Pray, Sir, then tell me what I must do. I have done every thing that I have been told by Native Teachers. I have dug a well, and built a church, and given much in charity. All these external services I have performed; and now, from your discourse, I find that these things are all for making a name in the world." I answered, "I tell you, in God's Name, that now is your twelfth hour; and if you will believe in the Lord Jesus Christ, you shall, without the merit of your own works, beyond all doubt obtain Salvation." I then read and began to explain to him the Parable of the labourers, who, in the evening, received wages alike: and I made known the divinity and glory of the Lord Jesus Christ. He turned to his Eldest Son, and said, "What shall I do?" He, hearing this, rose, and, going into the house, told the family: when the Younger Son, coming out, was very angry with the Father; and said, "Old Man! is thy sense gone! Does thou think of forsaking thy Religion and becoming an Infidel and a Feringee, and ruin us all?" When he heard his Son's words he said to me, "I tell you truly, that I have heard what you read, and now understand it; and now my heart desires to become a Christian; but the love of my Children does not allow me." I asked, "Will your Children save you from Hell?" I shook the dust off my feet, and departed from them; and, coming to the boat, had family worship.

The next day the boat reached Gha-zeepore. Abdool describes on this occasion, the following method of attracting attention:—

"I went to the house where I had formerly held a long conversation, and found not one of the people at the door of the house. I said to my servant, 'Set down the chair.' He set it down. A conjuror was shewing tricks, and many people were collected. I directed Suadut Messee to ask me questions aloud, and I would answer them; if perhaps, in this way, good

might come to any soul. Suadut asked, 'Aged Brother, why sit you here?' I answered, 'I wish to shew these people the true way. I have pity on miserable ignorant souls who know not the true God. Several questions, after this manner, I answered in easy language, such as common people speak; and a great crowd collected, and began to listen, and to say to one another in a scoffing way, 'If you become Christian, the English will shew you much favour!'"

At Benares, which Abdool reached the day before Christmas Day, he had a conversation with some Mahomedans, which he thus details:—

"When I told them my history, they were at first very angry. I asked them if they believed in the Lord Jesus Christ. They said, 'We believe in him.' I then said, 'Do you then deny the Pentateuch, and Gospel, and Psalms?' One of them, who could read a little, said, 'We believe that these books are true and certain.' I said, 'Well, why do you not read the books?' They said, 'Our Spiritual Guide, whose disciples we are, forbids us to receive or read those books.' I said, 'You people are endowed, through God's goodness, with understanding. When you go into the market to buy bread, are you deterred from purchasing the best, because a shopkeeper, who wishes to sell you his own, speaks ill of that which you approve?' One of them said, 'By no means.' I then, taking occasion from this concession, said, 'This is all I mean. I tell you truly, that God has given information, in the Law, and in the Psalms, and in the Gospel, that Jesus Christ is God over all blessed forever, and all the Prophets bear witness to his Godhead and his Divine Glory; and you also acknowledge him to be a Prophet, and the authority of all the books of the Pentateuch, the Law and the Gospel. Your leaders neither read them books, nor let you read them; and do not give Jesus the honour due to him: so what answer will they give to God? The Lord Jesus Christ, who is Lord of all, and through faith in whom forgiveness is alone to be found—what sentence will he pass upon you! One began to say, 'What! is there no mention of our Prophet in the Law and in the Gospel?' I said to him, 'It is not on this account that I say to you, read or hear for yourselves; or believe my words: I say truly that no mention is made of him;—when several of them, becoming angry, said, 'What! do our Religious and Learned Men teach us lies?' I answered, 'You say the truth yourselves—I need not re-

peat it.' Another said in anger, 'What! are you people mad? This person owns himself, that he was a Mussulman, and has become a Christian—to hear the words of such an one is sin. Is he worthy to be attended to, or thought of? Go to your own homes.' They all went away.

MISSION TO JERUSALEM.

From the London Jewish Expositor of Sept. 1822.

Extract from the Journal of Mr. Wolff.

Jerusalem, March 12, 1822, }
In the Magnificent Armenian Convent. }

March 3, 1822. At five o'clock in the evening, I arrived in the neighbourhood of Jerusalem. As soon as I was in view of Jerusalem, I took out my hymn book and read;

"For Sion's sake I will not rest,
I will not hold my peace,
Until Jerusalem be blest,
And Judah dwell at ease!
Until her righteousness return,
As day-break after night;
The lamp of her salvation burn,
With everlasting light!
The Gentiles shall her glory see," &c.

Holy Sepulchre.

When I arrived before the convent of Terra Santa, Mr. Gethin, an English traveller, whose acquaintance I already had formed when at Cairo, came suddenly with marks of sincere joy, and shook hands with me. Mr. Carne, my fellow traveller to Mount Sinai, was just in the holy sepulchre, where he attended to the prayers of the Monks. I saw him the next morning, and we have not been less than with Mr. Gethin, delighted with each other.

I slept the first and second night in the convent of Terra Santa, and visited the next morning the holy sepulchre in the company of my friends, Gethin and Carne. It is supposed, that that was the spot where the Lord from heaven did sleep! Come, see the place where the Lord lay; he is not here, for he has risen as he said! Prayers are still here offered up, but, alas, not in peace and in union, as Christians ought to do. The monks of Terra Santa boast themselves that they have got a firman from the grand Sultan, that they must be the first on the days of solemnity, who perform the function near the sepulchre; the Greek Christians are in possession of a like firman from the Porte, that they may pray before the tomb after the function of the Frank monks is over. Thus Christians are not ashamed to petition at a Mahomedan court for the permission of praying. Blood of Christians was shed by Christians themselves at the tomb of their

Saviour, in the very presence of *Mussulmen*; and *Mussulmen* are obliged to make peace between Christians and Christians—and *Mussulmen* are obliged to uphold the peace among Christians by the force of the sword.

The description I have given you here, is not taken out of my own fancy, but given to me by the Monks of the several denominations themselves. The Lord has ceased from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. I took a view on the same day, in company with the above-mentioned English friends, of the Valley of Hinnom, Josaphat, and mount Sion.

March 10. I called, in company with Mr. Gethin and Mr. Carne, on the patriarch of the Armenian nation who resides in his magnificent convent. We were exceedingly well received, and after I had delivered the letter of introduction with which Mr. Boggos, the first interpreter to the Pacha of Egypt, had favoured me before my departure from that country, I began to preach to them the necessity of peace among Christians, and made them acquainted with the *intentions, labours, and progress* of the Bible Society. I told them clearly that I came to that city not only with the intention of preaching the Gospel of Christ to the Jews, but likewise to induce the Christians of the several denominations to enter into a correspondence with the Christians of England, on the subject of vital Christianity, and desired the Patriarch himself to give the first example, by writing a letter to you and Mr. Bayford, which he graciously condescended to promise me to do. The Patriarch and other Armenian bishops and doctors offered then to me a room in their convent, which I accepted without the least hesitation.

March 11, 1822. Mr. Leutzen, a German, came back from Bethlehem to Jerusalem, and delivered to me the long and anxiously desired firman from the great sultan at Constantinople, which the Rt. Hon. Lord Strangford procured me at the recommendation of Messrs. Salt and Lee in Egypt. The governors of every place are obliged to give a Janissary, and I am permitted to travel throughout the Turkish empire, and must be treated as a personage (according to the expression of the firman) of high distinction.

Procopius.

March 12. I called on the amiable and

zealous Christian, the Rev. Procopius, undoubtedly the most *active*, most *sincere*, and most *disinterested* promoter of the cause of the British and Foreign Bible Society in this part of the world. After I had acquainted him with the object of my mission, and had given him a sketch of the history of my life, he observed, 'You have reason to give God double thanks, for you have experienced a two-fold grace. The first grace he bestowed on you was, that he brought you out of darkness to his marvellous light, to the knowledge of his only begotten Son; and the second was, that he enabled you to renounce all worldly expectations, and travel from city to city, from land to land, from river to river, and from sea to sea, for the promotion of the knowledge of that Saviour. If I had not seen Procopius and Archbishop Minasia, I should have thought I had reason to exclaim with Jeremy the prophet, 'Run ye to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth,' but thus we perceive that the Lord of Hosts has left a remnant at Jerusalem. Procopius promised to assist me with Bibles and New Testaments.

We afterwards visited the tomb of Lazarus at Bethany, nigh to Jerusalem, about fifteen furlongs off. I read the whole history.

Gethsemane.

From thence Messrs. Carne, Getbin, and I went to Gethsemane, where my Saviour prayed, where he began to be sorrowful and very heavy; where his soul was exceedingly sorrowful even unto death; where he fell on his face, and prayed, saying, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt!"

On our return we visited Bethpage nigh unto the mount of Olives, whence the Lord sent two disciples to bring unto him the ass tied and a colt with her, that it may be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass! and I followed my Saviour to Jerusalem, through that gate which he passed, when the great multitude spread their garments in the way, and cried, Hosanna to the Son of David!

March. 13. I took my lodging in the Armenian convent, where a very fine divan was prepared for my abode. I met there with an Armenian monk, Padre Pao-

lo Tiutiungi, who is a gentlemanly like man, and of considerable talents; he lived for some time in the house of the Armenian Deputy, Signor Paolo Sebastiano. I think I saw him already at Rome; he became, alas, acquainted, when at Paris, with the writings of Jean Jacques Rousseau and Voltaire, which made him a complete sceptic. He opened his mind to me, and we had a conversation; First, About the necessity of revelation; Secondly, The truth and evidence of the revelation of God laid down in the Bible. He seemed to be convinced of the truth I said, and promised not only to read now diligently the Bible, but desired, likewise, to be received as a member of the British and Foreign Bible Society.

(To be continued.)

EMPLOYMENT OF MR. KING* IN THE PALESTINE MISSION.

After the death of Mr. Parsons, his bereaved associate, Mr. Fisk, greatly needed a fellow labourer, who could accompany him, in his contemplated journies, preparatory to the desired establishment of the mission, to which he is attached. Deeply feeling this want, and having received an intimation that the Rev. Jonas King, then at Paris, might be induced to offer his services for a limited period, Mr. Fisk wrote earnestly requesting that some arrangement might be made to that effect. The letter was dated early in May, but did not reach Mr. King till sometime in July. He immediately endeavoured to ascertain the path of duty: and with the advice of his intimate and valuable friend Mr. Wilder, concluded to offer his services for three years. Mr. Wilder generously offered \$100 a year for the time specified; and two other gentlemen made liberal donations towards defraying the necessary expenses. Mr. King wrote to the Corresponding Secretary stating these facts, and adding, that he expected to leave Paris for Malta about the 15th of September, and to take with him the two founts of Greek type, which had been ordered at Paris for the Palestine Mission press, and which were selected at the manufactory of one of the first foundries, by Professor Kieffer, Mr. Wilder, and himself. There was a probability that he might reach Malta before Mr. Fisk should enter upon his contemplated tour. After the subject was fairly proposed to Mr. King, there was not time to write to

* Mr. King has been residing at Paris to enjoy various literary advantages in that city, particularly those, which relate to the acquisitions of the oriental languages.

this country, and receive directions, without putting the business back a year ;—the fall being the proper time to commence journeys in that part of the world.

When the correspondence on this subject was laid before the Prudential Committee, it was resolved to accept the services of Mr. King. Communications will be made to him by way of Malta.

The alacrity, with which individuals of liberal views and benevolent hearts, on the continent of Europe, as well as in Great Britain and the United States, patronize exertions for the spiritual good of mankind, is very gratifying.

Mr. Mertens, of Brussels, a gentleman distinguished for his Christian beneficence, writes to Mr. King, with the offer of 500 francs, as follows :

“To contribute to the success of so laudable a cause, must be considered a privilege and great joy to every Christian heart, which loves its Lord and Master. May you, my dear Sir, enjoy that peace and comfort, which are the portion of all those, who are engaged to serve their Lord sincerely. May every blessing attend you, and may you find strength to undergo the fatigues of the body, and the labours of mind, attached to such an undertaking, by steadfastly fixing your eye on what has been accomplished at Calvary.”

In referring to any dangers, to which he may be exposed, by travelling in unhealthy climates, and by other causes, Mr. King observes : “Here, (at Paris,) I see around me, with crippled limbs and scarred bodies, men, who risked their lives at Jena and Marengo, Austerlitz and Waterloo, to gain a little perishable glory, and shall I not risk as much in the cause of the Prince of Peace, who gives to all his faithful followers the high prize of immortal glory, and joys inconceivable?”

It would be well if this consideration were more frequently operative on the minds of missionaries, and of the friends of missions too.—*Mis. Her.*

NARRATIVE

Of the State of Religion within the bounds of the Synod of New-York and New-Jersey, Oct. 1822.

In reviewing the reports of the state of Religion in the Churches within their bounds, during the past year, the Synod of New-York and New-Jersey feel mingled emotions of sorrow and joy. They cannot but grieve to hear of the progress of vice in many of the congregations under their care. They can scarcely refrain from

tears when they hear of the prevalence of intemperance, gambling, profaneness and Sabbath-breaking, among those for whose spiritual welfare they feel a deep concern. These vices are more to be dreaded than the desolating plague. They are sure symptoms of malignant disease in the soul—the prognostics of eternal death. Nor can they view with indifference the lukewarmness that pervades so great a portion of the Churches under their care. This is an evil highly offensive to the great Head of the Church ; one which he has reprobated in the strongest terms ; and the pernicious effects of which no mortal can duly estimate. This fatal evil gives birth to others. When the love of many waxes cold iniquity will abound ; and when the soldiers of Christ sleep at their posts, the enemy will break into the camp.

But while the Synod view with unfeigned regret the alarming spread of lukewarmness and vice, they have occasion to praise God that he has not forsaken his people, nor given up his heritage to reproach. Many of the churches under their care, where there are no special revivals, appear to be walking in the fear of the Lord and in the comfort of the Holy Ghost, and are gradually enlarged. An exemplary attention has been paid to the religious instruction of youth : Sabbath schools are established in almost every congregation, and are generally in a flourishing state ; benevolent societies are still in operation, and have increased in number and efficacy ; meetings for social prayer have been greatly multiplied, and the Lord truly appears in many places to be pouring out on his people a spirit of grace and supplication.

The synod are gratified to learn that discipline has in several instances been exercised with becoming tenderness and decision, and will they doubt not, be followed with the happiest effects. They observe also with pleasure that there is among the members of their body a growing concern for the spiritual welfare of their respective congregations, in many instances in which the Lord has not yet made bare his arm. And in addition to these heart-cheering proofs that the Lord *liveth*, the Synod rejoice to record special manifestations of his power and grace. The congregations of Smithfield and South-Salem, in the bounds of the North River Presbytery, have lately enjoyed times of refreshing from the presence of the Lord ; and in the latter seventy-two precious souls have been at one communion added to the Church, and several others have been hopefully converted.

In several Churches under the care of

the Presbytery of New-York, there are very promising symptoms; especially in the city of New-York, the aspect of the churches is peculiarly flattering. In those of Broome-street, Vandewater-street, Rose-street, Corlaer's Hook, the Bowery, and especially Wall-street, there has been considerable excitement, and encouraging additions have been made to the communion of the Church. Spring-street Church has experienced an effusion of the Holy Spirit within the last year; and as the fruits and evidences of this good work, the names of fifty-two have been registered among the people of God. The Brick Church has witnessed, again the descent of the Holy Ghost, in his quickening, enlightening, sanctifying and comforting influences. While Christ's professed disciples have come valiantly, with one accord, to the help of the Lord, more than one hundred from the world have, during the past year, it is supposed, been made willing in the day of his power. The Orange-street Church, also, has been favoured with a revival of religion. That afflicted city, chastised as it is by the scourge of Heaven, may sing of mercy as well as of judgment. It would seem as if God proclaimed to it aloud from Heaven, The day of vengeance is in my heart, and the year of my redeemed is come.

Within the limits of the Presbytery of Jersey, the churches of Patterson and Rock-away have each experienced a partial outpouring of the Spirit of God. The Church of Chatham, since last November, has shared abundantly in the gracious influence of a gradual and powerful work of God, which has resulted in the increased holiness of God's people, and an addition to their number of seventy-seven new members. Since the opening of Spring, the great Head of the Church has condescended to visit Morristown in the multitude of his mercies. He spake in power, his disciples heard his awakening voice, and came forth to meet their Lord. The dead also heard and lived; and one hundred and twenty have already been added to the Church. 'This is the Lord's doing, and it is marvellous in our eyes.'

From the reports of the Presbytery of New-Brunswick it appears, that there is among the students of Nassau Hall an increasing spirit of benevolence manifested, in the vigorous operations of their Bible, Tract, and Education societies—a spirit which the Synod devoutly wish may never decline, and which they cannot too highly commend. The Theological Seminary at Princeton is still in a flourishing state, and

the students are generally distinguished by unwearied diligence in the prosecution of their studies, exemplary piety, unexceptionable morals, and a habitual readiness to spend and be spent for Christ and his Church. Since the middle of May last, God having remembered his holy covenant, and having given ear to the prayers of his people, has mercifully visited the Church of Bound-Brook. His power has been displayed in convincing and converting multitudes, of all ages and classes: one hundred have been added to the Church, and at least one hundred more are deeply anxious, and the revival still progresses: Christians now awake: are expecting still greater wonders of grace.

In the extensive region under the care of the Presbytery of Newton, there is much to encourage and gladden the hearts of God's people. At Lamington, since the latter end of June, forty have been added to the Church, and about twenty more are supposed to be still anxious. At German Valley, since the Middle of June, about sixty have been awakened thirty of whom entertain a hope of having passed from death to life, and there is yet no apparent suspension of Divine influence. In the congregation of Mansfield, it is conjectured that one hundred, since the first of August, have discovered their awful state while without God and hope in the world; some of whom, it is believed, have been brought to enjoy the liberty of the sons of God. Baskinridge has again come up in remembrance before God: it is thought that the number of the awakened in that congregation since June, amounts to two hundred, and about seventy are supposed to be hopefully converted.

In the Presbytery of Susquehannah, which has lately been received under the care of this Synod, while there is in many places a famine of the word of God, in others there are manifest proofs that God has not forgotten to be gracious. At North Moreland, Gibson and Silver Lake, the power of God has been displayed in quickening his people and rescuing sinners as brands from the burning. At Wilkesbarre and Kingston there has been a special work of grace, and fifty have declared themselves to be on the Lord's side.

In reviewing what God has done within the bounds of this Synod during the last year, ministers of the Gospel may find powerful motives to make full proof of their ministry—the people of God may find strong encouragement to engage in persevering and importunate prayer to Him who hath done great things for them. And all

ought to join in the devote aspiration,
 "Blessed be the Lord God of Israel, who
 only doeth wonderous things. And bless-
 ed be his holy name for ever: and let the
 whole earth be filled with his glory. *Amen*
and Amen."

NEW-HAVEN, NOVEMBER 9.

SAMSON OCCOM.

The nations which once dwelt where we now dwell, were destroyed by war, by pestilence and by vice. Some attempts were made to introduce among them the blessings of christianity and the comforts of civilization, but these attempts, although for a time attended with some success, and gave promise of more, were unexpectedly and most unhappily frustrated.—From good authority we are led to believe that in consequence of the labours of Elliot and others, there were in the colonies of Plymouth, Massachusetts, and Connecticut, about ten thousand 'praying Indians.' King Philip had art sufficient to persuade them that the English were their enemies, 'and were embarked in a general design to possess themselves of their land.' Distrust succeeded to friendship, and the impression thus produced is declared by President Dwight, 'to have never been effectually erased.*' The prospects of Dr. Wheelock in being instrumental of much good to the natives, was at one time very fair. 'Of one hundred and fifty Indians, who were members of his school, several were respectable and useful preachers of the gospel among their countrymen. They were proficient in learning, and hopeful subjects of grace.' Of these, however, all died in early life except Mr. Occom, and the revolutionary war prevented Mr. W. from receiving necessary supplies from England, as well as from procuring pupils from the several tribes, most of whom were embarked in the contest.

It is readily acknowledged, that in the Indian character, are found formidable obstacles to their conversion and civilization. An admiration of the prowess of their ancestors is naturally connected with a veneration for their opinions; and a residence in one place, with the labour which is necessary to their support, cannot be endured while the forest and the river are inviting them to resume their ancient habits. 'One at Harvard, three at Dartmouth, and perhaps as many at Princeton, have received collegiate honours;' but it is easily believed that separated from literary society, mingling with savages, and destitute of the means of continuing and increasing their knowledge, they relapsed into the customs of their respective tribes. The picture drawn in the popular ballad, entitled 'the Indian Student,' has its foundation in truth—

* Dwight's Travels, Vol. III. p. 84.

"Awhile he wrote, awhile he read,
 Awhile attended grammar rules,
 And Indian savage so well bred,
 Promised great credit to the schools."

At length he longed for his 'native woods,' and
 'the limpid lake;'

"——— and to the western springs,
 His gown discharg'd, his money spent,
 His blanket tied with yellow strings,
 The shepherd of the forest went.
 Returning to his rural plain,
 The Indians welcom'd him with joy,
 The council took him home again,
 And blessed the tawny colour'd boy.

But civilized nations have been and can be formed from savage tribes. *We must teach the children*, and from the mode adopted at our missionary stations, we have good reason to suppose that much will be effected. We have not yet mentioned all the obstacles which are to be surmounted. From almost the first settlement of the country to the present time, there have been found white men, who have been a great hindrance to the success of missionary effort. Actuated by the basest motives, they prejudice the minds of these children of nature against the men and measures, best calculated to do them real good; and when we reflect how much persons of depraved minds and habits can do in lands where civilization has raised the salutary restraints of law, while these restraints are made more formidable by public opinion, we cannot be surprised that among the sons of the forest their influence should be still more deleterious. Against such men we must bring the charge of introducing strong liquor, which, like a desolating fire, has swept over the ranks of Indian population, which have successively yielded themselves to the destroyer. When a sterile tract, or a mighty river has checked its progress, bad men have been found who have surmounted the barrier, and carried the elements of destruction into the bosom of a new population. If savages have perished unconverted, it is not because there is any thing in their character which renders their conversion impracticable; nor does the blame attach wholly to the red men. The whites while they have thus far rendered permanent, have also aggravated the wretchedness of their condition.

At a time when various missionary societies, most or all of whom are aided by the general government, are making exertions for the introduction of civilization and christianity among the aborigines, it cannot be uninteresting to our readers to dwell for a short time upon the character of an Indian convert, who excited considerable attention both in this country and in England. By the kindness of a friend,* we are in possession of a considerable number of the manuscripts of Samson Occom, which will enable us, with the assistance

* George Spalding, Esq. of New-York,

of what has already been printed concerning him, to give a short sketch of his life. We have also letters which were addressed to him, by several distinguished men, most of which, did our limits permit, we should gladly print; as it is, we shall do little more than make extracts from them.

Samson Occom was a member of the Mohegan tribe, and was born in the year 1723. Of the particulars of his early life, we know but little, but it is probable that he enjoyed some opportunities of instruction, as we find that at the age of eighteen years, he had learned so much of the truths of christianity as induced him to renounce the idolatry in which he had been educated. This renunciation of paganism was undoubtedly the result of conviction. He was not merely a nominal convert to christianity. He appears to have cordially embraced the great doctrines inculcated in the Scriptures, and through a long life gave evidence of piety. We know that this has been questioned, but we shall, before we conclude, furnish ample evidence of the correctness of our statement. He kept a diary, but in that part of it which is before us, we find no record of the exercises of his mind at the period of his conversion. This we regret; not however, because such a record is necessary as evidence of the fact, for we have still better evidence in his labours, and self-denial, for the promotion of christianity.

Distinguished by divine grace, and perhaps by his privileges, (though this does not appear) above his countrymen, he was alive to the wretchedness of their condition, and soon devoted himself to study, that he might be qualified for extensive and permanent usefulness among them. The Rev. Eleazar Wheelock, the founder and first President of Dartmouth College, was at this time, the pastor of the third church in Lebanon, and previously to this had opened a school for the purpose of preparing students for their admission into College. To this school young Occom resorted, and remained in it for about three years. He also studied for about one year the Latin, Greek and Hebrew languages under the direction of the Rev. Mr. Pomeroy; and in both these situations, the expense of his instruction was defrayed by the Board of Commissioners, established in Boston, under a patronage of the Society in England. A want of health, particularly a weakness in the eyes, induced him to relinquish the intention which he had formed of completing his education at College. After leaving his instructor, he was occasionally engaged as a schoolmaster. He was for a time with the Montauk Indians on Long Island. The biographers of President Wheelock state, that 'He brought these Indians off, from a fanatic wildness into which they had fallen, by means of zealous exhorters from New-England; and that he was believed instrumental in the salvation of many.' His want of health interrupted his labours, for in

November 1757, we find Dr. Wheelock writing to Mr. Whitefield:—

"Mr. Occom, the Long Island Indian, is in a poor state of health, almost worn out with labour. The Hon. Commissioners of Boston, wrote to Mr. Pomeroy and myself, to call in proper persons to join us, and examine, and judge of the expediency of ordaining him to the pastoral office, and to do it if we thought proper; but his sickness has delayed the affair."

Previously to this, we believe, Mr. O. had been licensed to preach by the Association of Windham County; and at length in 1759, he was ordained by the Suffolk Presbytery, on Long Island as an evangelist to labour among the Mohawk and Oneida Indians.

We will here introduce the testimony of the Rev. Mr. Buell of Long Island, which is found in a letter written by him to the Rev. Mr. Occom of New-York. Of Mr. Occom, he says,

"As a speaker of the gospel, he seems always to have in view the end of the ministry, the glory of God, and the salvation of men. His manner of expression, when he preaches to the Indians, is vastly more natural and free, clear and eloquent, quick and powerful, than when he preaches to others. He is the glory of the Indian nation. I rejoice in the grace of God conferred on him, and admire the gospel pearl which is set, not in the heart of a nobleman, but in the heart of one born a pagan."

On the 30th of May, 1761, Mr. Occom took leave of his family and departed on a mission to the Oneidas. He visited Mr. Wheelock at Lebanon, and received the advice which that gentleman was so eminently qualified to give. His companion in this journey was David Fowler, a convert of the Montauk tribe, who with an other convert from his own nation, and some from the Delaware and Mohawks were subsequently very useful as teachers among several villages of the Mohawks and Oneidas. In the year 1811, David Fowler was living at Oneida 'an industrious and useful man.'

Mr. Occom accomplished his journey without accident, though he was subjected to many privations. Sir William Johnson, on whom he called in his way, treated him with kindness. He found the Indians already enjoying the instruction of a teacher who resided among them; but when Mr. Occom addressed them he was obliged to do it through an interpreter. On the 13th of July he was visited by an Indian from the Tuscaroras. "I told him," says Mr. O. "my design in coming amongst them, and he informed me that the Indians had come together to hear what my design was. When they had heard they all manifested their joy, and thankfulness by joining their hands to mine, one by one, from the greatest to the least of them, and the old man told me there were several persons who wished to be baptized. I told him it was not our manner to baptize any, before we had

* Life of Pres. Wheelock, p. 215.

examined them." After an examination which was satisfactory, he baptized six persons, and after praying with them dismissed them.

He frequently visited the Royal Block House, and in one of these excursions, he there found Sir William Johnson. Mr. O. appears not to have been behind any of the Indians in his admiration of Sir William. The following extract from his Journal, will show the method adopted by Sir W. to secure popularity and influence.

"July 15th, 1761. I went to the Royal Block House, where I happily met with Sir William Johnson on his long Journey to Detroit. I represented unto him the difficult circumstances of the Indians, being destitute of daily food, and told him that I did not see how I could continue among them, for I had but a small matter of money with me. I told the same to Cap ain Campbell, the Commanding Officer there, and they immediately consulted, and concluded to give us an allowance from the King's store during our stay among the Indians. After he had spent a little while with Capt. Campbell, he invited me to go over the creek with him, where he was about to pitch his tent. I walked down with him to his batteau. He took hold of my hand to have me sit by him, though I refused by excuses. He would not excuse me, and when we got over the other side, we went up a little way. There we sat upon a log, and had a long discourse about many things, especially Indian affairs. He seemed to want to tell me every thing. I never thought to find such a man in Sir William Johnson, as I have found in him. He is indeed a complete gentleman, free to converse with every one and exceeding pleasant. Every Indian or Squaw that has any thing to say to him, whether they are sober or drunk, he is ready to hear them with patience, and yet he keeps up his authority to the full extent; and all that are under him, both love and fear him. We lodged near the Royal Block House, in a large sort of tent called Markee."

After visiting several villages of Indians in that vicinity, Mr. O. travelled among those who dwelt on the Susquehannah. He here instructed, examined and baptized several. These natives manifested great attachment to him, and the parting address of the Principal Indians was in part, as follows:—

"Father we are very glad, and return you thanks that you have been amongst us to instruct us in the true Religion of Jesus Christ, which is the only religion that leads to true happiness. We hope you will not leave as you found us, we hope our eyes have been opened. Our former Teachers did not tell us the things you have told us since you have come amongst us. We have not known that we must be born again and become new creatures, and that we must put away all our heathenish ways; these things were never heard of before in such clear light. You have indeed brought us great light, and we hope we have took some of it, and hope by the grace of God we shall keep it, and we intend by the help of God to follow all your directions that you have given us.

We beg the prayers of the people of God your way, and we desire to give our most humble service to all friends that way."

From the Susquehannah, he returned to Oneida lake, visited the castles, and the Tuscaroras, and

continued for a considerable time, to labour with faithfulness and some degree of success. He returned to the East, and laboured, for several years, principally among the Mohegan, Montauk and Narraganset tribes, with occasional visits to the six nations. "He was earnestly invited by the Rev. Mr. Davies, afterwards President of New-Jersey College, to go among the numerous nations of the Cherokees, where a large and inviting field of labour was presented, but some disturbances among the Southern Indians prevented his compliance.

In 1763 he was sent to the Oneidas for the purpose of procuring pupils from that tribe for Dr. Wheelock's school. The success which had attended the instruction of Mr. O. seems to have been the means of extending the usefulness of his instructor. In his mission to the Oneidas, Mr. O. was successful.

In the year 1764, it was determined to send Mr. Occom to England. It was necessary to obtain funds for Mr. Wheelock's school, and it was justly supposed that the presence in that country of an Indian convert, whose character, learning and public performances as a preacher of the Gospel were respectable, would excite public attention, and be the means of obtaining more ample funds than could be raised in any other manner. Previously to this, however, Dr. W. had received assistance from England and Scotland and various parts of this country; but the assistance he was now to obtain from the means just mentioned, far exceeded all that he had previously received.

"He, therefore, with the advice and concurrence of the board of correspondents, concluded to send Mr. Occom to Great Britain. The Rev. Nathaniel Whitaker, of Norwich, was appointed to accompany him, to solicit benefactions for the Indian School. They accordingly went, carrying with them testimonials, by which they and the school were highly recommended by many of the most respectable persons in America.

Mr. Occom was the first Indian preacher, who had ever been welcomed to the shore of England. With great applause he preached in London, and the principal cities of England and Scotland, to numerous audiences of different denominations. Wherever he preached, generous contributions were made for the school.

"Divine Providence disposed the hearts of all orders of men, to contribute to the benevolent design. By the influence, and at the solicitation of that pious, and very respectable nobleman, the EARL of DARTMOUTH, the King condescended to patronize it, by a royal donation of *two hundred pounds sterling*. Several noblemen and gentlemen followed the example of his Majesty. About *seven thousand pounds sterling*, were collected in England, and between *two and three thousand* in Scotland.

"The success of the mission must, in a great measure, be attributed to Mr. Occom. He presented himself to the British nation, a living sample of well directed endeavours to christianize the Indians. He was in other respects well calculated to conciliate the esteem of respectable and religious persons, and the love of mankind in general,

His features and complexion bore every characteristic mark of an American Indian ; but his deportment in the pulpit commanded attention and respect. His compositions were easy, figurative, and impressive. With a modest assurance, he appeared impressed with the importance of his subject. He usually wrote his sermons, but could extemporize with readiness. He was devout and solemn in prayer ; in private life, agreeable and exemplary ; easy and unassuming in conversation, his thoughts were expressed in pertinent and laconic language."

In this connection we will introduce a letter from the Rev. Mr. Whitefield to Dr. Wheelock.

London, February 2, 1766.

"My Dear Mr. Wheelock,—This day three weeks I had the pleasure of seeing *Mr. Whitaker* and *Mr. Occom*. On their account, I have deferred my intended journey into the country all next week. They have been introduced to and dined with the *Daniel* of the age, viz. the truly noble *Lord Dartmouth*. *Mr. Occom* is also to be introduced by him to his majesty, who intends to favour the design with his bounty. A short memorial for the public is drawn, which is to be followed with a small pamphlet. All denominations are to be applied to, and therefore no mention is made of any particular commissioners or corresponding committees whatsoever. It would damp the thing entirely. Cashiers are to be named, and the monies collected are to be deposited with them, till drawn for by yourself. *Mr. Occom* hath preached for me with acceptance, and also *Mr. Whitaker*. They are to go round the other denominations in a proper rotation. As yet every thing looks with a promising aspect. I have procured them suitable lodgings. I shall continue to do every thing that lies in my power.

I wish you joy of the long wished for, long prayed for repeal, and am, my dear *Mr. Wheelock*,

Yours, &c. in our glorious head,

GEORGE WHITEFIELD

(To be continued.)

REVIVALS OF RELIGION.

For the Religious Intelligencer.

WINFIELD, HERKIMER COUNTY, N. Y.

In order to give a just view of the abounding grace of God to this people, it will be necessary to shew the state of religion among us previous to the revival.

I will go back in the narrative to the commencement of the year 1821. The moral and religious aspect of the church and people, at this period, was peculiarly gloomy : and to every person acquainted with our condition, (who was not void of moral sensibility,) it must have been exceedingly painful.

The church, as a body, appeared to have fallen into a deep spiritual sleep ; and non-professors were evidently wholly absorbed in their worldly pleasures and pursuits. The youth especially appeared to be wholly given to vanity : Balls and sleigh rides, and other parties of pleasure were almost incessant. Convivial mirth and hilarity appeared to banish all serious thoughts of God,

and eternity from their minds. In short, the riches, the honours, or the pleasures of the world appeared completely to engross and swallow up the whole soul of all classes of those who made no profession of religion ; of the aged, and the middle aged, as well as of the young ; and the church in their feeling, and their practice, were criminally conformed to the world. The moral darkness and gloom which pervaded the church and people in this place, at the commencement of the year 1821, appeared evidently to increase, until about the middle of February, when a number of the members of the church began to arouse from their spiritual slumbers, and to tremble in view of their own situation, the languishing state of Zion, and the deplorable condition of the ungodly. A few began sensibly to feel that it was high time to awake out of sleep ; to urge with unusual engagedness the importance and the necessity of a revival of religion in this place.

Towards the close of the month a day was set apart for humiliation and prayer.

On the day appointed, the congregation which assembled was unexpectedly numerous. The members of the church were nearly all present. In the morning, a sermon was delivered ; and the afternoon was devoted to a personal inquiry into the religious state of the church, to prayer and to exhortation. Here a scene was opened which was truly affecting. The members of the church, male and female, were questioned respecting the state of their souls and respecting their attention to religious duties ; particularly the devotion of the closet. Nearly all, I am not certain but every individual member of the church, stated that they never, since they made a profession of religion, had experienced such spiritual darkness and moral insensibility, as they had for a number of months past ; that they had criminally neglected their duty to God, to their own souls, to their brethren and to sinners around them ; that they felt themselves shut out from the favourable presence of God, that they could not as in former times approach the mercy seat with filial confidence.

This was a very solemn, interesting and painful scene. The church in general, I believe, felt deeply impressed with the idea, that we were approaching some very solemn and awful crisis—that God was about to visit this people in a very extraordinary manner, either in mercy or in vengeance : A very deep solicitude was evidently felt by many. We were held in trembling suspense, between hope and fear ; until the latter part of May following ; when it was

evident to some who were watching the signs of the times, that the Lord of a truth was among us, by the special influences of the Holy Spirit. An unusual solemnity was evident in our assemblies for religious worship; and we soon found that a number were under a very deep and pungent conviction; and the anxious enquiry was forced from their trembling hearts and quivering lips, "what must I do to be saved?" On the last Sabbath in May, I appointed a meeting of enquiry on the following Wednesday. I explained the object of the meeting, and stated that we did not expect any would attend that meeting except such as felt anxious for a revival of religion; or such as felt anxious for their own souls. I told them explicitly I did not wish a careless professor, or a stupid non-professor to attend the proposed meeting. At the time appointed, an unexpected number assembled—a middling sized school house was crowded—a deep and awful solemnity was depicted on the countenance of the assembly; and it was a peculiarly solemn and interesting season; and will, we doubt not, be remembered with deep interest while they live. Some who came doubting whether the time to favour Zion had fully come, felt their doubts removed; and it is believed that nearly all who were present, felt a solemn and awful sense of the presence of Jehovah.

At this meeting our first object was to learn how professors of religion felt: and it was found, on examination, (if I was not deceived) that all who were present felt in a greater or less degree a genuine spirit of revival—that they had, some for months, and some for a number of weeks, and some for a few days only, been led to spend much more time than usual in their closets; and that they felt very different when there, from what they usually had done—they felt distressed in view of the deplorable condition of sinners. The question was then asked, whether they were willing, in the presence and fear of God, and in humble dependence on him, to enter into solemn covenant to devote certain portions of every day to special prayer for a revival of religion in this place, (not that they should confine their petitions to Winfield,) but that this should be a special subject of every prayer, that their supplications might ascend to the throne of grace in unison. If they felt willing to enter into this covenant, they were requested to manifest it by rising. Every professor present, male and female, arose. Non-professors were then addressed. More than twenty of them were soon found, from personal

conversation to be under genuine and pungent conviction; and nearly all of them are now members of the church. About a week from this time, I was called to witness a scene the most interesting and solemn I had ever witnessed, or ever expect to this side eternity. The Rev. Mr. Goodell, who spent the principal part of two or three weeks in this place during the revival, was then in town; we had agreed to spend the day in visiting from house to house; we took different route, and agreed to meet at Capt. B.'s for dinner. Mr. Goodell arrived there first; when I arrived at the gate Mr. G. came out to inform me what was passing within—told me he had there witnessed the most interesting scene he had ever beheld. It was indeed an awfully interesting and solemn scene. All secular business in the house and on the farm was suspended, and had been for several days, except works of necessity. There were Capt. B. his wife, a son, two daughters, a hired man, and the preceptress of the school, all collected in one room. Two of them, apparently in a state of perfect bodily health, were so deeply impressed as to overcome their bodily strength, but had the most perfect exercise of their reason. Their conviction of sin, of the righteousness of God in their condemnation, and of a judgment to come, were clear, deep, and overwhelming. I enquired of each person present the state of their mind, made a few remarks and took my seat. All was silent as the grave, except now and then a deep sigh from convicted, condemned sinners, who felt themselves on the verge of eternal ruin. I again attempted to speak; but any thing I could say appeared so mean and contemptible—it came so far short of the scene that was passing before us, that it appeared mere trifling. I felt that we had nothing to do but to sit still and see the salvation of God. I never before witnessed such a display of the divine presence, of the infinite majesty, power, and glory of the great Jehovah. Within 48 hours from this time Capt. B., his wife, a son, two daughters, a hired man, and the preceptress of the school, were brought, as we humbly trust, out of nature's darkness into marvellous light—from a state of spiritual bondage into the glorious liberty of the children of God. I might proceed to state many particulars in which the power and grace of God were most affectingly displayed during the revival, but this would extend the narrative to an improper length.

As to the general character of the work, it has been deep, solemn, and still. I have discovered very little that I could denominate visionary, or a mere work of the pas-

sions. Under conviction sinners have had clear and affecting views of their sinful and lost state by nature; of the purity, extension, and spirituality of the divine law—the justice of God in their condemnation, and the necessity of the new birth—they have generally manifested sensible opposition to the holy sovereignty of God, in having mercy on whom he will have mercy. But nearly all whom we count as the hopeful subjects of the renovating influence of the Holy Spirit cordially embrace what are generally denominated the doctrines of grace.

The whole number of hopeful subjects of renewing grace during the revival is something more than 130. Of the whole number for whom we had reason to indulge a hope, I do not as yet know of a single instance of apostasy. Between 80 and 90 have joined the Congregational Church—a few, perhaps 8 or 10, have joined the Baptist Church; the remainder have not as yet made a public profession. It may further be remarked, that this work of divine grace evidently began in the church; and sinners have been converted in answer to special, believing, and persevering prayer. It is confidently believed that when the secrets of all hearts are made manifest, it will appear that a number of the members of the church were for several months previous to any visible religious excitement among the impenitent, unusually faithful, fervent, and believing in closet devotion—they evidently felt an unusual desire; yea, the absolute necessity of a revival of religion. Family visits, and meetings for inquiry were evidently owned of God and peculiarly blessed as a means of promoting the revival.

In concluding this narrative, we wish, in this public manner, to express our gratitude to Mr. Goodell, the neighbouring clergy, young gentlemen from Union and Hamilton Colleges, and some others from abroad, who cheerfully entered the field of labour, and aided in gathering in the harvest. Especially, above all, we desire to return public thanks to Almighty God who has done great things for us whereof we are glad, and would bless his name for ever and ever.

JONATHAN HOVEY,
Pastor of the Church and Congregation in Winfield.

SUMMARY.

A Jewish Society in Berlin, established for the advancement of science and knowledge among the Jews have appointed M. M. Noah, Esq. of New-York, 'Extraordin-

ary Member and Correspondent General' of the Society for the United States.—"Mr. N. started a project not long since of obtaining Grand Isle in the state of New-York, or some other favourable spot in the union, for the purpose of colonizing such Jews as might be disposed to emigrate from Europe to this country. His plan has excited deep interest among his brethren in Germany, and their present object is to adopt such measures as may lead to its ultimate accomplishment."

A third volume of the remains of Henry Kirke White has been published by Mr. Southey.

The Synod of New-York and New Jersey have voted to divide the Synod, and constitute 'a Synod of New-York' and a 'Synod of New Jersey.' This measure awaits the sanction of the General Assembly of the Presbyterian Church.

The corner stone of 'The Bowery Presbyterian Church' in the city of New-York was laid on the 24th ult. The Rev. Mr. Cox, offered the introductory prayer. The Rev. Mr. Stafford, the pastor of the church, for which the building is to be erected, made an address; and the Rev. Mr. Patton offered the concluding prayer.

The Rev. Wm. H. Wilmer, D. D. has been elected Professor of the Theological Seminary, of the Protestant Episcopal Church in Maryland.

An address has been published by some of the most distinguished Baptists in England, for the purpose of procuring aid for the literary institution lately established in the city of Washington.

The donations to the American Board of Commissioners for Foreign Missions, from Sept. 13th to Oct. 12th, inclusive, amounted to \$5,783,56, besides boxes of clothing &c.

The General Convention of the Congregational and Presbyterian Ministers in Vermont, was held in Norwich on the second Tuesday of September. It is recommended to the several churches to adopt as a standing rule, not to admit to occasional communion, except in some uncommon case, persons of their own order who came from other towns to reside among them, after one year's residence.

The governor of the state of Massachusetts has appointed the fifth of December next as a day of Thanksgiving and Prayer in that commonwealth.

The receipts into the Corban Society, established by ladies in Boston and its vicinity, for the last year, were \$779,91.

POETRY.

From the Trenton Emporium.

SAY WHY!

Oh why should the heart of the Christian be sad,
Or his evening be shrouded in gloom,
Say, why should he sigh when his fortunes are clad
In night clouds? there's light on the tomb!
And when from its thralldom his spirit shall burst
Like the sun from the shades that surrounds it,
It shall soar to yon heaven as pure as at first
The dawn of the morning beam found it.

Say why should he weep that the visions of bliss,
Have flown at his coming untasted,
Or grieve that the hopes of a world such as this,
In the tempests were scattered and blasted—
His home is the light of yon fathomless clime,
And sorrow will but make it sweeter,
To fly to eternity's bosom from time
On wings by misfortune made fleetier.—**MARIAN.**

SANDWICH MISSION.

The Mission Family consisting of about 20 persons, among whom are three ministers of the gospel, and some of the Owhyhean youth, are to sail from this port, in the ship *Thames*, on or before the 19th instant. Instructions have been given for the members of the family to repair to this city without delay. The *Thames* is said to be a fine vessel; the accommodations are comfortable, and such as they should be; and the officers respectable and intelligent, and disposed to do all in their power for the accommodation of those who are leaving the land of their nativity, to display the unsearchable riches of Christ among the heathen.

There will be public services in reference to this interesting occasion, in one of the churches in this city, on Sabbath evening, 17th inst. when the charge to the missionaries will be given.

An opportunity is now offered to the friends of the Redeemer, to manifest their love to him by contributing to the comfort and support of his devoted followers. Many things are necessary for such a voyage. Look at the winter stores you have laid up for your own families, and then measure the wants of 20 souls who are to be shut up in the *Ark* 6 or 8 months. And remember, christian friends, that we shall never meet these dear messengers of mercy again, whom we are sending to the heathen, until we meet them in the presence of Him, who shall "say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

ON PERSONAL DECORATION.

In a time of universal famine, how many jewels would you give for a single loaf of bread! In a raging fever, how many diamonds would you sacrifice for a moment's ease! In a parched desert, how many embroidered robes would you exchange for a cooling draught! That these gaudy trifles should be valued at so high a rate, is certainly no small disparagement to the understandings of mankind, and is a sad demonstration of the meanness into which we are sunk by the fall. Compare them with the sublime, the stupendous, and the lovely objects which every where meet

your eye in the creation around you. Can your richest purple excel the violet, or your purest white eclipse the lily of the valley? Can your brightest gems outshine the luster of the sun, or your fairest diamonds transcend the brightness of the stars? Why, then, should such enormous sums be expended in glittering pebbles and sparkling dust? Compare them with your books,—your Bibles,—your souls,—all neglected for their sake! Arise this evening to correcter sentiments and nobler aims. Make the Bible your looking glass—the graces of the Spirit your jewels—the temper of Jesus your attire. If you must shine, shine here. Here you may shine with advantage—in the estimation of the wise and good—in the view and approbation of holy angels, and of the Eternal God—shine in death, when the luster of the gold is dim, and the ray of the diamond extinguished—shine in the celestial hemisphere, with saints and seraphs, amid the splendours of eternal day. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

[Dr. Raffles Lectures.]

LIVERPOOL BETHEL REPORT.

One of the Secretaries of the Bethel Companies was waited upon by the captain of an American vessel, who related, that being at Liverpool on a former voyage, he had the pleasure of hearing several sermons preached by the Rev. Mr. SMITH, of Penzance, and became fully convinced by his discourses of the necessity of religious instruction among Seamen, particularly when at sea. By way of experiment, he purchased one of the books of tracts called the "Boatswain's Mate, and other Pieces." When at sea after reading the book himself, he called one of his men aft, and said to him, "I will lend you a book to read; be careful to keep it clean, and when you have read it, lend it to one of your shipmates, and then to another, and so on, and when all have read it, return it to me and I will lend you another." In about a fortnight after, the book was returned, carefully wrapped in a clean paper, with the following note addressed to the captain:—

"The crew of the R— beg leave to return their sincere thanks to Captain J. for the pleasure they had received in the perusal of this valuable book, and beg that he will please to honour them with another. They pledge their word to take particular care of it."

It is told of Charles IX. King of France, that he sent a message to the Prince of Conde, a zealous protestant, in which he gave him the liberty to choose, either to go to mass, to be put to death, or to suffer banishment during life.—saith he *Primum, Deo juvante, nunquam eligo*—"The first, (God helping) I will never choose."—I abhor the idolatry of the mass; but, for the two others, I leave it to the choice of the king to do as he pleases; there is more evil in the least sin, than in the greatest misery."

CONTENTS.—NO. 24.

Juggernaut	369	Wolff	374	Samson Occom	376
A. B. C. F. M.—13th ann.	370	Palestine Mission—Employ-		Revivals of Religion in Win-	
India—Journal of Abdool		ment of Mr. King	375	field, N. Y.	381
Messech	372	State of Religion in the Sy-		Summary	383
Jerusalem—Journal of Mr.		nod of N. York & N. Jer.	376	Poetry	384